

A SERIOUS  
EPISTLE

TO

Mr. WILLIAM PRYNNE,

Wherein

Is interwoven an Answer to a  
late Book of his, the Title whereof  
is inserted in the next leaf.

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By J. HALL, of Grays-Inne.

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Prov. 6. 2 and 3.

*Thou art snared with the words of thy mouth, thou art  
taken with the words of thy mouth.*

*Do this now my sonne, and deliver thy self; when thou  
art come into the hand of thy friend: go, humble thy  
selfe, and make sure thy friend.*

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LONDON,

Printed for John Place, and are to be sold at  
his Shop at Furnifolds-Inne gate,

1649.

## WORCESTER

## INTRODUCTION



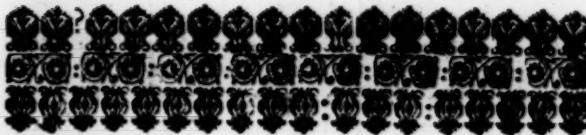
## To him that will Read.

**H**at this Book hath come later from the presse, then either stands with the Celerity of the Adversary, or duty and obligation of the Author, it will be hoped you will be enclin'd to Forgive, when yov once are assur'd that a Treatise of almost ten-times the bignesse of this, might have come abroad in the time this was a making ready; Notwithstanding all clamours and expostulations; and therefore the Author may promise himself so much Justice, as to be Rescued from the savagenesse of their opinions, who dam all things not immediatly falling under their concern, or complying with the pettishnesse of their own Humour.

A LEGALL  
VINDICATION  
Of the Liberties of  
ENGLAND,  
AGAINST  
ILLEGALL TAXES

*And pretended Acts of Parliament,  
Lately enforced on the People:*

O R,  
*Reasons assigned by WILLIAM PRYNN  
of Swainswick in the County of Somerset,  
Esquire, why he can neither in Consci-  
ence, Law, nor Prudence submit to the  
New Illegall Tax or Contribution of  
Ninety Thousand pounds the MONTH;  
Lately  
imposed on the Kingdome, by a pretended Act of  
some Commons in (or rather out of)  
Parliament.*



To Mr. WILLIAM PRYNNE  
of *Swainswick* Greeting.

Mr. PRYNNE.



OU will scarcely believe, what an high obligation, you have lately put upon all men, that can but the least discover between good and e-  
vill in Books, and how much you were likely to have further inde-  
red your self to them, By the conti-  
nuance of your patience and si-  
lence. For whereas you were Ac-  
custom'd usually once a week to great them, with a small  
Trifle of some twenty or thirty sheets; and thereby ei-  
ther incurre their indignation or laughter; you have been  
of late graciously pleased to withdraw your benevolen-  
ces of that nature, and to put them in hopes that you  
would no more lend an hand to the Multiplication of e-  
vill Things: Nor any more beare a part in the variety  
of those hideous Noyse, which doe now distract and dea-  
fen *Europe*.

But indeed (this is but a friendly Congresse, and we  
must be free and open) your silence to me was very Om-  
nious and full o' bad signification; nay, I must confess to  
you; far more dreadfull then the opening o' the mouth  
and speaking. For having found and Experimented that

your Nature was such that it could no more forbear scribbling then a Paralytiek his shaking, or one bit with a *Tarentulæ* his dauncing, I began to feare and tremble lest either you were in Labour with some great voluminous work, which like a Leviathan, would swallow up all the Paper, and be a means to raise Ballads and Pamphlets, from three farthings to a penny a Sheet, or else that you were intended shortly to depart this world (as the voluntary slipping of Fistula's and Issues betoken Death to the party) and so not live a while to survive your Progeny, and see the Memory of them lost among Men.

But indeed I was of late doubly undeceived, for I both found (to my amazement) that you were alive, as also that your late Book was but eight sheets, which indeed for that very cause I should have bastardiz'd and disclaim'd for being yours; But that I therein found that a many profuse and impertinent dashes did absolutely Characterize it yours, and besides I saw abundance of Quotations, which I suppose no other Man would upon that occasion have plac't there.

Now finding your Book (as I said) so short and withall so little to the question; a kindly Itch and lechery present-ly Tickled me to answer it, & the rather because I suppose I might gratifie you in giving you an occasion to write a-gain, as also make your opposition to the present Govern-ment more known and famous (a thing I know you covet) as also be a procatartie cause of some further sufferings, which I knew could not but be very acceptable, because I have observ'd your *Genius* more especially delighted in persecution and opposition to the present power, and therefore I could never blame you for precipitating your self into a heady action; as being willing to permit every man to follow his own Inc.ination, and I knew you were led very strongly this way.

Nor indeed was I insensible of some advantage on my side. No man lying, so open, so unguarded, so easy to be beaten by his own Weapons as you. Besides you most times

take

take ill ayms, & strike cleare besides your enemy. So that besides these small encouragements, I saw I needed not be halfe so long as you, (and this is somewhat with the judicious) and I needed but once state the question, and all your Arguments would fall in pieces, and for quotations I knew it was either transcribing of yours into my *Prof. to Margent* (which is as much concern'd in them as *Don quixot* yours) or else to follow *Cervantes* his advice, and take the first Catalogue of Authors I met and own them.

But then againe upon second thoughts I began to demurre, as considering you a person very dreadfull and terrible; as well by your Roman constancy in writing, (for you never yet permitted any Adversary to have the last word, nor any power so long as you had pen and inke to put you to silence as by the Reputation you have of a various learning & multiplicity of Reading: Not to mention your numerous Prints, whereby you have not like *Tostas* three sheets for every day in your life, but almost three volumes, so that it is pitty that you were not either borne of *German* parents, to haue written in high-dutch that you might have outdon the reputation of the greatest of their Authors, who are commonly valued at the rate of their boldnesse and prolixity. Notwithstanding upon a third dispute with my selfe I found all these were chimeras, and could caue no Real affrights as for your pertinacy in *Auswering, Responding, Rejoycing, Anti quarying, Reviewing &c.* however it had wrought upon some other men I reolv'd it should not doe on me, untill you forsook your custome of un-weaving the web at the wrong end, & never approaching to the heart of a dispute (as I shall presently instance) and this was a favour which as being a stranger to you I suppos'd you would hardiy conserre on me, although you had ability and possibility, either given you by nature or believ'd of you by men.

For the fame of your Learning I found that it had rather invaded the minds of the multitude, and possessed the weak inconsidcrate swallowers of all Books, and intere-

sted it selfe in those people, who had before interested themselves in those opiniions, which you either oppugn'd or maintain'd, then any waycs recommended you to those judgements, who calling all things to a sharpe Test, are not wont to favour without Eminency of merit. And therefore I call'd to mind that I had heard many of them say, that (though your industry were not at all discom-mendable, yet it did not infer any such vaffnesse or Im-mensity of nature in you, as the Titles or Margents of your Books seeme to promise, for (say they) Nature makes ever the dullest Beasts most laborious, and the grea-test feeders. Therefore they obserued that though you had read and swallowed much, yet you had concocted little; and so (wanting Rumination) it was no vvonder if you vomited up abnndance of things crude and ravy and I could prove it to you out of Authors, that to cast up things un-alter'd is a symptome of a feeble and infirme stomack; and as an error in the first concoction derives it selfe to the others, and nourishing up a prevalecent humour begets at last a disease; even so your judgement being once deprav'd turns all your Reading (be it never so choyse) into bilious or putrid humours, vvhich being perpetually encreased by your insatiate gluttony of Books doemiserably soment and heighten your malady of writing.

Nor truly was I much amaz'd with your Books them-selves, which though they appear'd big and tall were extreame feeble and ill complexion'd, and though they caried menacing aspects, yet vvere things purely childish and unactive, they put me in mind: (I beseech you pardon so homely a comparison) of the two Gyants that stand to guard Guild-hall, and look downe as furiously upon the contentious Rabble, as if themselves intended to bee Peace-makers, and to powder them all with one blow, when alas one uncourteous greeting with a hasell stick would presently discompose all their gallantry, and reduce them to their first matter of sticks and past-board. For

Sir

(Sir) Tis the generall opinion of all Learned men (as I could bring quotations to that purpose) that books large and empty are the greatest enemies to that perpetuity and largenesse of fame, that every diligent Writer ought to aime at, that can be possible. For Posterity that passes a severe and impartiall scutence upon all things formerly done, cannot but hate and brand those men that deale to unreverently with her, as to put things upon the file of Memory as would even be tedious in table talke where no drollery for the most part come amisse, and therfore wee see all Ages willing to op off such excrescencies, and destroy if possible their very Remembrance.

*Sapius in libro memoratur Persius uno.*

*Quam levis in tota Marsus Amazonide.*

Now you having so unpardonably offended this way, I would not at all start back at yout voluminous and Gigantous Notings, but reolutely encounter and grapple with them. For though you have a Faculty (to your great renowne) to put that into ten sheets, which another man might comprise in ten lines ; and therefore have filled as much paper as if you were to burn for a Martyr would serve instead of fagots ; yet must I say, there is very little in all this to the purpose. For though you are not yet a *Didimus*, and transcribe whole Tragedies, yet I may say you insert many things not conduing to the present purpose, though I must acknowledg the great praise of your humanity and goodnesse, that you commonly either write the most materiall things (as you conceive) in Capitals, or else very courteously with an hand or a *Note* on the Marget, dir & the Reader to them.

*Vt si malueris lemmata sola legat.*

And therefore were it for no other caue, Master *Nay* dealt very uncourtously with you, that offered to make you and the water-poet Bed-fellowes in Lincolns-Inne Library, as being tywo of the same altitude, and crisis of writing.

For

For the multynde of them I was of *Virgilio* mind, *Non Numeram Iupis*, the smalleſt infecta's come in greatest shoals euer o the wombe of their dam putri action. A Python, a Hydra, or any iuch Royall Monſter come alone, and that but rarely, if at all, petit creatures can be delivered of many at a birth; Lyons, Elephants and those more noble carry but one, and that after long impregnation: by the ſame Analogy men of poore, ſtrait, low and ſlender thoughts, have ever the greatest exuberance and vent moſt; whereas Regular and Caſtigated ſouls, who know how dear and hard it is to think aright, and how difficult the purſuit of Truth is, and under how many censures any thing of publick concerne muſt neceſſarily fall; vent their notions nicely and ſcrupuloſly, as thinking they muſt be writ in marble, whiſt the incoſiderate pueſe every running hought upon the ſand; as for example, moſt of your ſuſtian puff-paſt Treaſh, which within a few years is as quite effaſt, as if your Iſk had been made of nothing but Coprifle: and no more Regarded then the Inventory of ſome ſick mans dreams; and therefore to me you have writ a very few things, they being ſuch as no man will enquire after, but ſuch as deſlight in things obſolete and antique, or ſuppoſing the things are many, 'tis a lumpe made up like *Democritus* worlds of atoms which raife up a great maſs yet are im- perceptible in themſelves.

I ſuppoſe by what I have ſaid, you may have a ſhrewd queſte, at what I conceive of the pertinency of them, never was there any thing truer ſaid in all ſences then in *Multi loquio non deſt peccatum*, Certainly ſo your literary ſins in this kind (not to Accompt your morall or Theological) are horrid and Innumerable and (without the interpoſition of ſomewhat above Mercy) Impardonable, How pitifully did you once affiſt the Houſe of Commons in that fatal Night of Voting the Kings anſwer the grounds of a firm Peace, yet when that moſt InſuſHarang came to ſee the Preſs the ſubſtance (ſo you Title it )

it do's but amount to some seventeen sheets close Printed: 'T Joy'd your New-liguers, and Co-Martyrs, the Cavaliers, that they had sprung such a Champion, and therefore the Book (and as I think the first of yours that was so) came to be twice Printed, and possibly is yet extant for all men, that have a mind to survey the art of Amplification, to peruse, with much about such discretion as this. Do you ind:avour to blow up liberty of Conscience, for in your Book superscribed, *The sword of Christian Magistrates supported* you first lay down the whole question (in effect) as a postulate or undeniable axion, and upon that ground make a shift to Rear up a Paper, trifles of 20. large sheets, and this with that Celerity (the intallible sign of a good writer) that between the Date of the Book you answer, and your own, there interceeds but (as I Remember) twenty days: Notwithstanding you lay they are the incubrations of a few cold Winter Nights, and you tell the Lords you have not lost one minute from their service. I could tell also that while you should explode the vanity of *love locks*, you only fall foul upon long hayre, and so run clear out of distance from your question, with a Man of much lese Reading might have embost with curious Philology, and instructed the age into an affright oft: Thus in your *unhealthfulness of health drinking*, you only quarrell at much drinking, and so make a forementioned escape. But I am sorry such dust and cobwebs stick in my memorie, I have repeated too much already, and for particular passages I could put you in Remembrance, *Vsq; ad nunciam & Ravim*, but that I would not slip into an humour which so much disgusts me in you. Only that Posteritie may acknowledge how strongly you have oblig'd them by your Poetrie, I cannot but with pleasure put you in mind what a deare ionne you have been to the Muses. Never did any man tune such round delaies as you have. Never did any man so powerfully drag and hale poore syllables into verse. Never durst any Tirant exercise these cruelties upon the bodies

men, that you have upon Meeter. 'Tis the greatest praise of the Architect of this Vniverse, that he did all things in *Number, Weight and Measure*, and the just contrary must fall upon all your Works, especially o  
this nature. Alas, what ups and downes have you! what noyses, what calmes! what tractures, what unnaturall closures! hovv doe you one time Rumble like a Brewers empty Carr, another while dril you meters miserably on a sled: Certainly (Sir) if you had been that Poet that presented the Poem to *Alexander*, and was to receive as Recompense a buffet for every bad line, you had beene buffeted to death, thou you had had as many lives as nine Cats: Verily had you had *Orpheus* place in the Fable, you had put all your birds and trees into a fright, instead of a *Letalto*, and your Thracian women out of meer Revenge of your noise had done that out of justice to you, which they did out of cruelty to him: Verily had you been *Amphion*, and gone about to build the walls of *Thebes* with Your Harpe, the stones out of meer rage vvuld have mutinied and pelted You to death. O Master *Prynce*, Master *William Prynne*, Master *William Prynne an utter Barrester of Lincolns-Inne, late a Member of the House of Commons and now of Swainswiche in the County of Somerset Esquire*. 'Tis impossible that all the Rage of a drunken Imagination could have imagined, or prophesid such a Bard as you are. Certainly, after you; we may say all Monsters will be naturall and quotidian, and that all men may doe vvhatoever they desire or dream of. For I proteste to you 'tis a Miracle to mee, hovv ever it could enter into your thoughts to make Verses: subjects I am sure you could not want; you might have beene throwing the dust of Records in the faces of the Bishops, you might have put on a fools Coat, call'd your selfe *Tom-Tel-Trotb*, and barkt against the Armie, you might have busied your selfe about Excommunication, or conquering Independencie, and propping up the House of Lords; but so dismally to miscarrie: to *improve Rocks*, which

(which certainly are softer then your Meditatio: to make  
new Sea Compasse, and quack Cordials, I am lost, I am  
lost (great Sir I am lost, this is too deepe for me, and ex-  
ceeds my understanding.

For the quotations which are as delightfull to you, as  
they are distastfull to all Mankind else; but *Poetins* who  
loves you for it, and I could wish you to consider whe-  
ther the Ghosts of a many brave Authors ought not in  
all Justice to haue and torment you? some of them you  
make stand on the Pillorie of your Margents for no cause,  
some of them you make to beare falle witnesse, other  
some you make tell halfe Tales, some of them you familiar-  
ly quote which you never conferr'd vwith, nor possibly law,  
so that vwhat with these course, and misteling of Pages  
and Chapters, which are but Peccadillo's with you, you  
make them pure Knights of the Post, and sweare what  
you will. Certainly, a man that hath this Faculty may prov  
what he vwill, and write Libraries, and if any man ever  
had the Knack so dexterously as you, my Acquaintance,  
with Bookes is either none or false. How doe you  
fit them, as proving *the Sovereigne Power of Parla-  
ments* (which Booke I thinke you haue forgot you ever  
wrote) exactly quote Morall sentences out of *S. mea &c.*  
What an Immenie Annotation have you in your Booke  
against *Cofens* concerning *Nile*. How common i't vwith  
you to prove out of *How Hollinhead Fabian Speed Taylor*,  
that *R. 2.* was murthered at Pontefraet. How naturally  
in your Arminianisme doth bring men to disclaime op-  
nions that were not thought on while themselves lived?  
What rare Mosaick Worke doe you make with sentences  
of Scriptures, and how congruously doe you grave  
them on the stones of the Mount *Orgueil*. How aptly  
doe you quote *Poets* by the page, and sometimes bring in  
a peece of *Tully* by the Section, vwith all vwhich accoun-  
tremens I can count you no better then an *Indian* with  
Feathers about you; or if you will have it so I can com-  
pare you to a Pedlars Pack-Horse, that carries abun-  
dance

dance of Trinkets about him, which he can never either enjoy or use.

*Iam dic Posthume de ipsis capellis.*

Having with these considerations disburthened my self of all feare, I know no Reason why I may not now descend to a more particular consideration of your last Book, and the rather because it vainly threatens so much, and according to your usual fate produces nothing. Nay indeed declares you a person Incapable of meddling with the question, as having too scant a knowledge & too Put-blind an insight to discusse it. For I suppose, No Rational man will deny me, but that he would exactly examine the justnes of al changes of States and Commonwealths, Must have another Touch-stone, then the bare Municipall Laws of a Country, which commonly carry the flampe of their invaders, or else being made out of the necessity of times, are commonly declind by those men that desire to Innovate; No they are those Generall and Royall Laws of Reason Nature, Nations and Necessity that must be appeald to, by these all must examine and Judge, and as being fixt veritable and universall, whereas particular Ordinances of any place are not so; but being either Impos'd by a power or become valid by contract, are no longer to be obey'd, when that power is broken or contract dissolv'd.

But you (Master *Prinse*) doe not goe thus Rational-ly to work, nor Revitting your discourse on some stedy maxims arise up to a full and perfect view of the *Generall Laws*, and then bring them home to the *particular* of our Nation, which had been your only true and Regular method, and likelyest to make good what you desigh'd to your self, but instead thereof you decline all examinations of Governments and their ends ( a thing perhaps not to be treated of by one that writes *scans pede in uno*) and most cruelly tormented with a many Presidents and Statutes, which being either such as depended upon the will of them that usurped rule over us, or at best such

such as best suited the wisdome of the times that ena~~ct~~<sup>ct</sup> them, I see not why they should preserve any more force then reason, especially seeing that daily contingencies and notations of humane things, call ever a fresh for new Laws, and fresh provisions: nor to adde that the necessity of a time and occasion, the continuall groans of the oppressed, the concurrent and visible hand of providence may many times Warrant that which to the strict formall Letter of the Law might seeme otherwise. For certainly every Law must be conceiv'd so far sacred and inviolable, as it conduces to the great designe of the essentiall happynesse of thole for whom it was deviz'd, and if so then suppose it, in it selfe and *in the* good and profitable, yet if it dash and enterpher with the maine end of Government, and that great *Arcanum* of preservation, I suppose he cannot be called a Bad Ciitizen that out of a just piety to his Country endeavours to break through it; or else rectify it to its right intentions.

Thus much (out of a great deal else which I reserve as due and proper to another place) I have set down; to the end you may perceive how unfortunate you have been in grounding the question, as also that (if you please to take the pains) you may by it examine over all your reasons, and find them all either vain, sophisticall or false. But lest you may be a writhing some other Book and therefore want leisure, or if you had leisure might possibly be desirous to save the pains, I shall to doe you a curtesy, and merit of some of your Profelits whom I may reduce, examine them one by one, though I cannot premitte either your Copiouinesse or Rancor.

Your discourse is founded upon a Sillogisme which taking up a page in you, I am given to transcribe, but shall thus fully and faithfully abbreviate. *That by the fundametall Laws and known Statutes, No Tax ought to be Imposed but by the will and Common assent of the Earls Barons Knights, Burgesses, Commons, and whole Realme in a free and full Parlament, By Act of Parliament, all other*

other are unjust and oppressive, &c.

But this present Tax of 90000.l. per mensa was not thus Imposed.

Ergo, It ought not to be demanded nor levied, and you might in conscience and prudence withstand it.

Your Proposition which you take as indubitable would in the first place be stated and Rectified, because so many of your Reasons, and indeed your most pressing, nay the very strength of the Assumption leans upon it, But you must consider that though I agree with you, that no Tax ought to be laid but in Parliament, yet I utterly dissent from you in the Acceptation of the word *Parliament*, and though I grant you the whole *Realme* yet I doe not extend it to your Latitude; which I thus ex-plain and confirme.

First, I take the *Realme* of England to be no other, But that People which God and nature hath planted in this Island, free from all humane power and positive Law, save what they electe and constitute over themselves, or their Represente ( by their authority ) enact for their good and welfare; and therefore whatsoever power is not deriv'd from them, ought not to be obey'd by them, Nor the Laws Impos'd by and under that power to be held any other then Tirannicall and not binding.

That they are not under the Right of any forreigne domination, I suppose you leave me as granted, and therefore to consider them in themselves, we must look whither they be a people naturally endew'd with a free disposition of themselves, (as was just now layd down) or else by the Laws of God, or their own stipulation they ought to obey some superiour power ( whether in one hand or many) which should Inviolably or unalterably rule over them.

If you can affirme this of Monarchie, you must ravell this consideration to its first principles (as there is no better way to understand the making of a watch then

to take her in pieces ) and consider what Right Kings have to Rule over us ; if they say from God, this is but a bare assertion ; let them prove by some signs and wonders that it is Gods declare I will and we shall obey ; if they say all Kings are of God. They must prove how they come to be Kings ; if they say that in the Scripture God do's favour and delight in Monarchy , let them tell us what kind of Monarchy it is, and what limits God hath appointed both of power and Law, for certainly if they Trespass never so little upon either of these they are usurpers : If they say from nature ( I study brevity here) let them prove that nature makes one man to govern an other, nay such an other number of people, and that themselves are they. If they say by compact and choice of the people, let them produce it and its conditions, and then stand a tryall, whither the people could passe away the liberty of their successors, or themselves upon breach of Trust or other considerations, *Recall & annull* : if none of these will hold, they must necessarily be intruders and depositable upon the first occasion.

All this I conceive remain'd to be prov'd before our Kings can affect their *Jus Regnandi* in so clear and safe a manner as the late *CHARLES* pretended to it. But if they were only elected (as the supreme expositor the Parliament have declared) then it evidently declares that in the height of their intrusion they either could not rifie a remembrance of the peoples Right, or else by an odde *Arca nūm Imperii* practized by the Primitive Roman Emperors they were willing by a specious shew of liberty, to banish all offence and Recolection of their Intrusion. And of election, questionlesse those that have power to choose have power also not to choose.

Then secondy if Kings be not Integrall parts of our Parliaments, Representatives or Nationall meetings (tis things I mind not words for the people cannot all at once meet in Councell) it will Porismatically follow

that the Lords being his vassalls, constitutes or at least but Councillours, are not, as being not entrusted nor called thither by the people, who have the only power to make their Deputies, and gives voyces in their National meetings.

Thus much being gained there will flow a *Third*, That will immediatly invest a supream authority in those meetings, and this authority must needs make them Judges of cases of necessity, and necessity oftentimes warranting, nay bidding violent courses, some actions and carriages may be justifiable, nay laudable and glorious in them that immediately concerne the publique weal, although they vary from & throughout the Common Regular proceedings: Thus could no honest *Roman* have blamed *Cicero*, though he had suspended the major part of the Senate had they adhered to *Caratine*. Thus were the *Tribuns of the people* never accounted Traytors to their trust of preserving liberty, Notwithstanding they often brought Laws to make a *Dictator* who had an unlimited power. Nor have you Reason to storne with this Parliament, for voting the exclusion of part of their Members (whereof your selfe were one) that had concurred in dangerous and destructive pernicious Votes.

And now you may see how unsound your Proposition was, and how utterly the State of the whole Syllogisme is altered, for if you will but take along with you what hath been said, you will find their was an huge deal of Equivocation and Fallacy in the words of *Parliament* and *whole Realme*, and therefore the whole ought thus to be conceived.

*That by the Fundamentall Laws of the Nation what Tax is imposed by the Commons of the Realme in a free and full Parliament, by *Act of Parliament*, and none other, is lawfull.*

*But this Tax of 90000. l. per mensem was abus Imposed, Ergo it ought, &c.*

The Proposition is manifest out of what hath been said,

said to the Assumption for the present, I shall say thus much; That since King and Lords are no essentiall parts of it, and that they make up the customary number, we have no Reason to disavow them on that Tophick, some other Reason then must we search, and see whether they were either lawfully called, or else since their calling some act either done by themselves or others have in Law dissolved them. But for the Legallity of their Assembling your self are so far from denying, that you found some Arguments upon it; & I further justifie that they immediatly were entrusted by the people, and that the Kings did put them into a course, not give them Authority, ( for if it had, then must all power immediately flow from the King which we have deny'd) and therefore though the Right of the people were at that time engag'd with that load, there is no Reason but they might when they could shake it off, and restore themselves to those Priviledges nature endowed them with. And therefore they must necessarily remain anauthoritative Body after the decollation of the King as not fitting by him: But it is a question according to the word of the Law, whither they ever can be dissolved or no, the King not being alive to dissolve them. Howsoever you can distinguish a King in the abstract, and concret and know that it is not his Personall presence adds any thing to them: for otherwise your own books must rise up against you, and all their actions since the Kings deterrition will prove un-Parliamentary.

We must see if there be any thing that in Law dissolved them (since they are *in origine* a lawfull Assembly) and that must either be by the King, themselves or some externall power: By the King it must be either by some act of his, and that I think you are not ready to say, or by his remotion, and that we have just now answered: if by themselves why sit they? or shew me an Act or Ordinance of theirs why they should not: if from externall force: externall force I say may violate it but cannot dissolve

solve it; since the Speaker declar'd his opinion two years agoe, that nothing could dissolve this Parliament. But an A<sup>t</sup> of Parliament, which you cannot produce either in your own fense or mine.

And now we see what miracles you have perform'd, & how according to your manner you have esloygn'd from the question; for it is not the Recitall of a many Impertinent Presidents with any slavish head, that has but the p<sup>t</sup>ience to collect may muster up to weariness.

But a right stating and deduction of things, and a Generall view of the question in its whole latitude that must convince and enforce in these cases, For producing authorities though it may be of excellent use in proving matter of fact or that things were so, yet it is not of much concernment when matter of right or reason falls under dispute. For whosoever do's rightly converse with the writings & Records of former times cannot but know, that since a many things are spoken out of the fense and interest of the times. A many things through discourse of affaires are altered from their Primitive reason, a many things imperfectly related and circumstances of great light often omitted, they are not at all authoritative to alter times, save where a cleer and undeniable analogy of reason do's apply and enforce them.

But least you may thinke I fraudulently elude the strength of your arguments by these generall avisos, I care not much if I put them (I meane the strength and heart of them for you are very farall in setting down things at length) into a Catalogue briefly overthrowing those that are not Immediatly, Implicitly, or peremptorily answered in the former pages, and putting the others to no other trouble, but a bare rehersall, as things that carry their confutations in their bowells.

Your First Reason is *The Parliament is dissolved by death of the King.* 2. *Or supposing it in being yet the Lords assented not.* 3. *Suppose the Commons alone could Impose*

a Tax yet now the House is neuer full nor free if you will  
 give every man leave to be Judge of his own liberty, they  
 can the best tell what they think of theirs, and they  
 have declar'd themselves free from any feare or Re-  
 straint; and certainly it is one shrewd signe of it, in that  
 they have performed that under that which you call aw; which  
 none of their Predecessors in all their pretended  
 liberty and fullnesse could ever atchieve; and if you say  
 they are not *full and free* because all their Members doe  
 not actually sit. For my part I hold them freer, as being  
 eas'd of so oppressive an humoure, that so long Rendred  
 their Counsells abortive or unprosperous, yet in point  
 of reason I see not why he should be entrusted with the  
 liberty of a Country that is an enemy to it. Or admitted  
 into a Counsell whose ruine he is both by his interest  
 and opinion obliged to endeavour. Though the tender-  
 ness of the Parliament is such that they Readmit all such  
 as they can either with surety or safety, and the obstinacy  
 of the absent Gentlemen is such that they refuse to com-  
 ply with the ways of providence, and come into action,  
 rather suspending themselves then being suspended.  
 4. *Though it should oblige those places whose Knights Citi-  
 zens, Burgesses sit, yet, it cannot those whose &c. sit not.*  
 Now out of all your Presidents find me one that shall  
 warrant this distinction for that of *the writ of waif* will  
 not doe: for upon the same reason, the County o' *Dur-  
 ham*, or such Burroughs as have no Members to sit for  
 them are not tyed by any act of Parliament, as not con-  
 senting to it, and for any thing I see the same reason  
 should hold in those Counties or places whose Repre-  
 sentatives should be for some unquestionable crime thrust  
 out of the House; Nay, why may not this extend to ab-  
 sent Members? But I pray Sir consider that the House  
 of Commons must be considered as a collected body, and  
 not as made of particular persons, and that must be taken  
 for its Ordinance which is the agreement of all, or the  
 major part, without any other consideration of Individuals,

duals, save sometimes the entring of a dissent, which may declare a private dislike, but cannot disauthorize any thing.

For those two objections though you keep an hacking and flashing of them, yet you do not at all inhrme or destroy them. For I would gladly know of you what radieall distinction you can perceive, between busynesses of greater and lesser moment in the Houle as you seeeme to infer, I meane what difference you can make between the House when it handles lesser busynesses and the greatest, For questionlesse 'tis an House still and hath the same Priviledges and authority. Nor do's your objection of the frequent summonses make any thing for you, saving that it proves it hath been a custome to summon in absent Members, either when their abilities were particularly awanting, or else the number of absent Members took from the Majesty and Splendor, Not the necessity and being of the House. 2. Though you suppose. They might make an House in cases of absolute Necessity, yet you say their was never such a case as till now, that 40 might expell 400 &c. To this I say that, Never was their so great a necessity, as that of their suspension, as may easly be demonstrated. 3. 'Twas the Army insuended some Members indeed, but injur'd not the collective body, and abundance absented either through disaffection, guilt, or suspition; and whereas you challenge them to shew such a Law or custome, I cannot but laugh at you. For if it be lawfull, it may well stand on its one legs, without such an infirme and unproper stay. If unlawfull you wil not expect any example should make it so. For by the same reason every vice that can but parallel it self in *Zwinger* or *Lycosthenes*, will soon be gilded into a vertue, and you your self in every action you doe and garment you weare, unlesse you can prove your Grandfather did and wore the like, sin extremely. and herein at one dash confuse your whole *Historie*, *Majestie* wh n by so many *Presidents Records*, *Journals*, *Histories*, *Diarys*, *Ledger Books*, *Annals*, *Poems*,

*Orations*,

*Orations, &c.* it can be prov'd that playes have been in former times acted and entertained into the delights of Princes, as your self write, confess, declare, acknowledge, manifest, and prove by Authors in your *Retraction* to that purpose. 4. Then Fourthly, since you stand so firmly upon it, I challenge you to shew me by any Journall, Year-Book, Records, the time when fourty was not accounted a Parliament (though this far exceeds that number.) For 5. you say. Neither Commons nor whole House ought to do it without K. or LL. Still *Crambe bis collau*; sed you not that Topic largely before, and do you now vomit it up againe? I doe not now wonder at the facultie of squiring Books, when you have this art of Repetition. Truly (voluminous Sir) methinks you are like *Flamininus* his host who entertaine his Noble guest with a great many various dishes, which yet in the conclusion proved nothing but Swines-flesh, or rather to *Erisichthon*'s daughter who though she were sometimes fold under the shape of a Cow, sometimes of an asse, sometimes of a Sheep, was but still *Erisichthon*'s daughter, and therefore who knows one of your Book knows all, and who confutes one confutes them all. Only I advise all that shall hereafter have to deale with you, to medle with you no otherwise then the great *Grotius* did with a learned man that spoyles and looses abundance of brave learning amidst his volumes instead of answering the Book to confute the contents. So would I interdict any man further Commerce with you then the Title (which is ever the best of your Bookes) and having confuted that, to sit downe in quiet.

For your answier to the second objection, (which sneaks in at the Back dore, and stands like *Ela* in the *Gammib*, and no wonder, for a man of your h'ite may easily forget Importancies,) viz. *That the present Parliament shall not be dissolved unless by Act of Parliament*, by the Statute of 27. Car. I was confuted out of what hath been already spoken, and hath been already touched upon you. But to come closer to you, that if the Kings Person were so necessary

cessary a busynesse, with what face did you justify their proceedings, without when he was at *Oxford* ? or if the forme or writ calling them together to comyn with *him*, Render them a meer Junctiō of his, and no longer a body then he lends them a soule, what miserable, and slavish people were we, whose Nationall Counsells were to depend upon the will and pleasure of one man, as though we had been created for no other end, and cast hither by providence only to make so many vassalls for a Tyrant. But I hope, Master *Prinne* you know better what the safety of a people is, then to adhere to so miserable Rules, which being commonly struck from the present occasion, cannot prevent all inconveniences, and therefore must be Subject to change, and alteration ; and with what prudence can you urge that your Act was only intended as to your late King not to his Heirs and Successors (your reasons are so trifling I passe them) when you know the King of *England* never dyes ? and 'tis an horrid thing that the welbeing of a people should depend upon the truth of one who is but a Bubble and must dye like a man. For suppose in that heavy conjuncture of time (which produced the act) King *Charles* had put off his Mortality, either the best Parliament that ever was, shou'd have broke up and left us both in the present hazard of affaires, and danger of never any more Parliaments ; or else the Supreme Right of the People and necessity would have confuted what you assert. Besides the Parliament was called for such and such ends, and if the King had dyed before the fulfilling, had it not been merely an illusion and a frustration of the very act, which even oblige them to the accomplishment of such and such things. But methinks that clause which you so Ingenuously quote cleers the Busines, and that every thing orthings what-ever done or to be done for the adjournment or proroging or dissolving of the present Parliament, contrary to the present Act, shall be unto, by void and of none effect, upon this score the Anti-Parliament at *Oxford* was counted unlawful, and the Kings

Kings disclaiming them (or a while) of none effect. But (say you) the Kings death cannot properly be laid a *thing done or to be done by him*, for the adjournment of the Parliament *contrary to his present Act*, cannot make the Kings death void and of none effect, by restoring him to life againe.

*Splenditum admissi Rijsum Teneatis Amici!*

But pray Sir, is not death a privation? what talk you then of it as an *Act* and of a privation you will not lay it hath any thing positive, the King hath done nothing by it whereby to dissolve and raise the Parliament.

I shall adde, only you stand so strictly upon poore Formalities, why you may not as well say that the Parliament is not at al becuse their are no Bishops in it, as wel as you say about Lords: For you cannot be ignorant how far in these darke times of superstition the Bishops have encro. cht, (and why I should Presidents for the Temporall Lords be more inviolable then for them) insomuch that they once came to a contest of Precedency, which certainly they would never have done without some assurance of themselves and interest, and therefore it was no more Injury to the Lords Temporall to be dispossessed then for the Spirituall, they being both derived from one power; and though you'll say the latter were ejected in a free and full Parliament, and so not the former, yet I think I prov'd other whil't I had in hand your Syllogisme, and must now tell you, I cone i've not what more Right or title the one have then the other, and why they may not as well be disrobed of these Priviledges, which are both unnecessary and burdensome and to speak freely, Superior to any other in *Europe*, and Inconsistent with the liberty of our Nation.

I shal' not much trouble my self with your disingenuity in quoting the Parliaments former Declarations against them, since that They have been as good as their words in procuring the libertie of the Nation, and what they do: at this present is meerly out of publique necessity and

and safety ; But I must tell you, that of all men living you ought the least to encounter your adversaries out of the ~~own~~ own writings, since your own doe above ~~divise~~ divid such strong monstrous Contradiction, and forget uinesse, that a man may suppose you change soules as often as you doe shirts, or else there is a runanymous conspiration in mankind to adopt all absurdities whatsoever under your Name.

And now have I ( thank the curtesie of my fates ) fully survey'd your first Reason, and truly if your other Nine take me up as much time, I shall with difficulty wade through the rest of this inglorious taske, and I am afraid, obtain your faculty of Multiplication of lines, and instead of your adversary turn your Schollar : like *Julian* the Emperour, that essayed at first what he could say against *Christianism*, but at last exercised himselfe into a losse of it.

And now for your *second* Reason, which tells us that there are some fit in the House who ought not to sit, some whose Elections have been Voted void, some chosen by a new great Seale since the Kings death, some that are Noblemen, and therefore uncapable of sitting there &c. But stay ; bring me but one example or *president* where the illegality of Election deprived the Parliament ( which must ever be considered in the Aggregat not dis-junctively ) of its authority, and Right, sure we have proved them a Parliament and supreme, why may not they make a Seal and use it, and for the Lords ( since their House is broke up ) why should the people be denyed their liberty of choosing, or the Lords ( without any demerit ) their capacity of sitting.

For your scruple at the Oath of Allegiance, I see not how it oblig'd further then civil obedience in lieu of civil protection, or why it should oblige longer then the power that imposed it had existence, or why it should oblige a man to a perpetuall pertinacy contrary to his judgement and conscience : Till I be satisfied in this, I must

put

put away all your Arguments of this head; and in the  
mean time Recruit you to that judicious and learned  
piece of Mr. *Aſch* concerning this ſubjeſt and truly if  
you want employmēt you would doe well to gnaw a lit-  
tle upon that file.

The *Third* you learned'y draw from the ends of your  
Tax, which being two, you accordingly branch your Argu-  
ment into two heads; The first whereof the Mainte-  
nance of my Lord *Fairfax* his Army, and to this you an-  
ſwer. *That their notorious defeſtions & Rebellions have made*  
*them unworthy of pay.* To this I ſay, you in your confused  
Catalogue of their miſdemeanours, you lay many things  
to their charge, which are not properly theirs, a many  
things you miſtake, and many things you falſly ſuggeſt: ſo  
that he that pares off your exaggerations, and conſiders  
them nakedly, will find them an illuſtrious brave ſort of  
people, particuſrly favour'd by Providence, and worthy  
all the encouragement and care of this State. Then ſe-  
condly you ſay. *No Tax ought to be imposed but in case of*  
*Necessitie* (let any judge, whether there bee not a  
Necessitie for this Tax!) But you ſay there is no necessity  
of keeping up this Army for theſe ſtrong Reasons.

*The Kingdome is exhausted with ſeven years Taxes*, and  
therefore for laying a little, mony now muſt be utterly ru-  
in'd, and as though you in all your reading could want ex-  
amples how often ſuch a base paſtimony hath bin fatall to  
people and Cities. 2. *The decay of Trade*, as though a pet-  
ty payment hinder'd either Importation or exportation, or  
ſlackned mens endeavours, or as though that money were  
not ſpent among the people that pay it, and ſo there can  
be no decreaſe in the main ſtock. But a decay of Trade  
muſt ever be expeſted in or immediatly after a civil  
warr, and ſo you lodge this cauſe amife. 3. *It deſtroyes*  
*trade*, why did you not tumble this with the former, for  
they both came to one head; Still you turn to your vo- it  
of impertinency and largeneſſe. 4. *There is no viſible ene-*  
*my in the field*, and therefore not in Houſes or abroad; Do  
not

not you know Master *Prynce* that an enemy is not quite vanquish'd when he is forc'd to give the field, but so long as he has animosities, grudges, opportunities, encouragements, hopes, is to be fear'd, and therefore for any people to gull themselves in such a mad security can be no other then to fall a sleep, that their enemies might with the better conveniency cut their throats. Besides you cannot be ignorant that that Thing which you call a King hovers and flutters over, and if he could but engage any forreigne Prince on his desperate lost fortunes, would come over, and see if he cou d set up the Dragon of Monarchy once more amongst us, and you would have us tamely cast away our swords, that he might with more liberty exercise those cruelties upon us, and that either his indignation, revenge, flatterers, or possibly Inclination might suggest unto him. 5. *This was but at first established* 40000 l. per mensem *and after 60000 l. But why* 90000 l. *now since those for Ireland of that establishment*, Thou knowest not it seems *Wl. Prynne*, Nor thy Neighbours at *Swanswick* that there are a great many new forces rais'd, and their are a great many there already to be maintained. *The Country Militia's might serve*, the forme of them in secure time is good enough, But not in the midst of such contingencies as we daily see, and if we be at present so surrounded with enemys, as who knows we are girt with both extremes which now begin to close and unite into one, why should we dissolve any Armie of choice and brave Veterans, for a sort of Raw countrie fellows, that neither have the courage nor the art of fighting; not to mention the just caules of distrust of them, which though you indeavour to remove, yet you doe nothing, for you say, 1. *These men may enforce an Army till Doomesday*; as though their politick capacity took away their naturall of Dying, or that things would be ever in their present insecurity. 2. *If they dare not trust the People, why should the people trust them?* this I think is your sence for you are long and cloudy and want an expoter) The

strong

strong Retort ! they will not follow the humour of the  
Rabble, and therefore the Rabble ought to get up on the  
Saddle ; and act the bold *Beauchamps* upon the Common-  
wealth. 3. *The Gentlemen of England have little reason to  
trust this Army that have violated their Laws, and say all  
is theirs by conquest.* Reader ! understand this in the con-  
trary sense, and *Master Prinne* is in the Right. But he  
should have told where ever the Army aver'd all was  
theirs by conquest, or if ever any private man said so, and  
if some had said it, why the integrity and actions of all shal  
be blasted through the vapor or Surquedry of a private  
Souldier.

Now to the second part of the same tune, the second  
End of this Tax is for *Ireland*, which was but at first 20000 l.  
now 30000 l. To this you say, 1. *That by Statutes, &c. No  
Freemen ought to be compell'd to goe in person, &c. Or to pay  
Taxes, &c. without their consents in a free Parliament*, such  
an one you deny this present to be, and I contrariwise  
affirme it, and have demonstrated it, and so farewell this  
Argument. 2. *Most of those Ancient forces are revolted  
and declared Rebels*, and therefore this Parliament shall  
not avail themselves of others in their Roomes. 3. *Many now pretending for Ireland have been obstruc-  
tors of its re-  
lief.* This is a strong Argument against the Legalitie of  
the Tax. 4. *The relief of Ireland is not now upon the first  
just and pious grounds.* ('Tis false they are now just the  
same.) *But to joyne with Owen Roe*, the Parliament have  
disclaim'd the actions of two brave men in that affaire.  
Notwithstanding the prudence advantage and necessitie  
of it ; which certainly cannot but declare that they are  
not over affected with him and his Interest.

Your Fourth Reason is the *coercive power and manner of  
Levyng this Tax*, as though upon cases of necessitie and  
Imminent danger a State must want necessary relief,  
because such and such a skittish person is not satisfied,  
and if we see that many actions of private men (other-  
wise illegall) are justified by their subordination to the

publike. How much more must we thinke of Common-  
wealths themselves in whom the chiefe care and trust ~~of~~  
preseruation is repos'd; which how they could be endow-  
ed with, know not I, unlesse they had also a power to  
enforce those reliefs, which necessity and reason of State  
so usually require, and therefore your *First* reason that  
they ought not to distraigne nothing, since it determines  
not in what cases it is unlawfull to distraigne, and you  
withall take it as granted that this is an unlawfull Tax.  
2. For *Imprisonment*; It hangs upon the same false supposi-  
tion as the former, and all you can instance who hath  
been imprison'd upon this Act invalid; since a mary Laws  
come accompanied with a terror, which they also intend  
shall seldome or never be put in execution. 3. Levyng  
of *Taxes by Souldiers* was judged high *Treason* in Strafords  
*case*, as though there were not difference between a Su-  
preame authority and a Subject, a time of peace and War.  
4. *If any person bring his action at Law, we shall be stopp'd by*  
*the Committee of Indemnity*, as though the Parliament  
(who are so much above all ordinary proceedings of Law)  
ought not in Justice to protect those who execute their  
just Commands.

Your *Fifth* Reason is; *The tune sticks much with you,*  
*for if we have such a Tax in the first yeare of Englands de-*  
*clared freedome, what shall we have in the second, &c.*

To this I answe *Evax! vah!* there wants a Comma,  
to expresse Irrition and Indignation.

Your *Sixth*, *Is the order or newnesse of Tax, is it the first*  
*you find impas'd by the Commons House after the Parliament*  
*dissolved.*

Lingua! thou strikst too much upon one string  
Thy tedious plain-song grates my tender ears.

I thought this Argument had been thred bare enough  
to be used againe, But no matter 'tis your custome, but  
certainly, A man of your Imployment and speed is to be  
forgiven if he forget what he wrote three pages before;  
and yet this you confirme with a notable reason (as you  
thinke)

think ) out of *Ovids Remedio Amoris: Principis ob-  
ſa, &c. a bu-kin* that may fit any fool, and clog any ob-  
jection whatever.

Your *Seventh* is the *excessiveness of the Tax*. A main  
objection indeed, when you were to treat about its Lega-  
lity, but I must tell you occasions are also excessive,  
as I told you when I answered your third Reason in  
which this your *Seventh Reason* (according to the usuall  
Caball of your writing) was also involved, I shall onely  
adde now that I wonder by what Arithmetick you Calcu-  
late 90000 pounds *per mens.* to be half the Revenue of the  
Nation, and by what Analogy of Reason, you instance  
the Imposition of the Popes Legate on the English Cler-  
gy, to affront an Act of Parliament concerning the whole  
Nation.

Your *Eighth* ( for I would gladly once be rid of you )  
is, *the Principall Judgement of this Tax is to free us from  
Free quarter*, and you say, *1. Free-quarter is illegall* ( and  
you make an ample citation for it ) *and so ought to be taken  
off without any compensation*. 'Tis true! but when there is  
a Necessity of keeping up a Souldiery whether of the two  
evills is to be chosen: and secondly, you say, *That they  
have often promis'd to take off Free quarter, but still as soon  
as Contributions were paid, there was as much free quarte-  
ring as formerly*, and therefore because some under-Offi-  
cers are negligent, and some Common-souldiers rude;  
An Act of Parliament must become invalid, although it  
may be affirmed that the discipline of this Army is as re-  
gular and strict as can be possible, and therefore it is not  
strange, if they be not subject to such disorders as might  
commonly make such Companies of men both detestable  
or hated, and yet certainly there are some among them  
very rare *Myrmidons*, if that strange *Tragæ-Comedy of  
May 22.* ( a day it seems fatal to your strong-beer and  
provisions ) be true, for certainly ( according to your  
Lamentations ) it is as dreadfull and hideous as the brea-  
king up of an Enchanted Castle, or some new Commotion

in the dolorous Cave, or St. Patricks Purgatory.

To your Ninth ( which in my understanding is the same with your third ) ; the end of this taxe is not for defence of the Kingdome, but abolishing of Monarchy &c.

We affirme this for the defence of the Nation, and all the rest we confess.

To the Last, which you suppose chain-shot, but indeed is a squirt, whereas you say, *that in your poor judgement it will be offensive to God and good men.* Certainly God hath stamp too many visible Characters of his favour upon these proceedings, to withdraw his assistance from this Parliament, for prosecuting that work which he is pleased with : and for good men ; there are thousands think it both necessary and fit to ray it. *Scandalous to the Protestant Religion.* As how ? *dishonourable to the English Nation,* for bravely asserting their liberties, and giving so faire an example of Magnanimity and bravery to *Europe* and posterity, *hindring the speedy settlement of our peace.* Me thinks we are at peace already, if you mean a peace with *C. Stewart,* cursed be the Peace-makers : *Engage Scotland and Forreigners to avenge the Kings death,* ( as though that Arme that hath hitherto held us up were shornd ) *and dis-inheritance of his Posterity,* who you say will be settled. *Quid si calumnat?* and therefore you would have us accept of *C. Stewart,* and jumble up a Peace. Certainly, *Mr. Prynne,* if you had but the least dram of a confederate person within you, you could not but know that the Re-establishment of the King of *Scotland* among us, were somewhat worse the an Anarchy, and that a peace with him were more dangerous and destructive then any war, for if we will consider his attaining the Crown of *England* according to the principles of his own party, we may find it a businesse so horrid and detestable, that none but a *Catiline* could lend a wish to it : Either certainly he must come in by Forreign Conquest, or under pretence of his old Title, or else by Admission and Constitution of the People : if the first, what English man can conceive it either safe.

safe or honourable? What man would not dread to be scourg'd by Forreigne force? or whether are such auxiliaries safe or no to him that employes them? or by what Law or Justice could *Hee* bring in people of strange Tongues or habits to subdue those peop *e*, whose father he pretends to be? or who must give accompt for the blood that must necessarily be spilt in such a quarrell? or where will there be found wealth in an exhausted Nation to satisfie the Avarice of strangers, make up the losses of home-sufferings, and reward deservers? Questionlesse the Outrages of *Marius* and *Scilla*, and the *Spaniſh* butcheries in *America* would be but petty Executions to what the Victor ( arm'd with rage and revenge ) would inflict, and we should suffer; and how many brave lives would be taken away, and made sacrifices to the ghost of our last King, 'tis Perfidy and disloyalty ( me thinks ) to the majesty of the People of *England* to imagine the sadnesse of these consequences; Nor see I how those of the second head are much milder; For suppose him like *Titus*, or our *Henry* the First, better'd by his access to Government, and that he dealt with this People as Tender and cautiously as any man under heaven could doe. Yet were not our weaknessnes able to endure that alteration. For if it hath cost so much blood and Treasure to come to the point where we are. A Relaps must needs bee considerably worse, seeing it would be impossible to eradicate Memories and Revenges; but the dregs thereof would stirre the prevailing party to some Infolencies which the spirit or condition of this people were unable to endure, and what this would by degrees come to; It is not safe to imagine: or if you would have it the third ( as me thinks an Elective King suits but ilfavouredly with your politicks ) me thinks it were not hard for the People to find out some hand to which ( in case there were either Necessitie or Reason for such a change ) they might entrust their liberties, better then with one who coming from an unfortunate Family, scourg'd for many Generations with Tra-

gicall and untimely ends, and now a long time groaning under the Anger of Divine Justice, must in all reason and probability export the consummation and accomplishment of the same Fate. Nor to say that a filiall allegiance may oblige him to some savagenesses, which could not at all fall under the interest of another person, and that education and continuall infusion of the same Machivilian Councells, must necessary make him bend his Government that way, which hath been so detestably oppressive to three Nations, that they preferr'd a long, sharp and unnaturall war, before durance under it.

For your Transcriptions out of *John Lilburn's* Book of *June 8.* I shall not say much, becauie 'tis indeed his work ( excepting a few idle glosses of your own ) and 'tis you that I onely have at Task and Time, and besides that book hath been fully answer'd in another place, onely give me leave to fix a Remark upon your violent and furious malice that so blinds you, that you seize upon any thing ( though never so unjustly or indiscreetly ) that may the least contribute to the dishonour of that Senate from whence your demerits have so worthily ejected you : that *Lilburn* whom not many moneths since, you call'd lyar, detestable lyar, notorious lyar, whom you writ against in severall of your Treatises, and loaded with all those Calumnies and Reproaches which an exulcerated malice, or a debaucht Pen could cast upon him ; now, when he begins the least to close with you ( though God knows upon different ends and principalls ) is no more an *Abaddon*, a Fury, a disturber, but a grave veritable authentick Clasick author, and one whose excellent writings ( for never in all this world were two pens so like ) must contribute above ten pages to the latter end of your book.

And besides, consider what Reputation it is to you, that seem to carry the face of a grave civill writer, to stuffe your materiall books ( and this indeed I think you conceive one of your Master-pieces ) with such large contri-

Contributions of the most unworthiest pamphlets, which the disease and intemperance of a deprav'd time can vomit up amongst us. Consider it I pray you, and flatter not your self with any hope that the world will continue to expect any thing else from you then dirt and Ribaldry, and that your books will carry any other destiny with them (as being all born under such bad ascents, and untoward aspects). then had the Cardinall *Compagno* & Sumpters, which though they march'd in a magnificent and flichtly array, were (upon a little bolder examination) found to be stufft with old boots and raggs, and such like Trumpery.

And now before a close give one (who though he bee much inferior to you both in years, and acquir'd Knowledges, yet hath spent the small time he hath liv'd in the best observation of men and things that he could) to be a little serious and Remonstrat unto you somewhat, which being spoke by them that have the most charity, and best wishes for you; cannot but if you follw it, bring repose unto your self, some content to the world, ease to the Stationer, and possibly make the Catalogue of indiscreet busie men lesse by one: You are of an honourable profession, doe not dishonour it by a Continuacion of your lybelling. In *that* orb you may Arrive to some estimation, but when you stray out of it, you are a Traitor to your own credit, and doe your selfe that same disrepute which your enemies could wish unto you; if you stay where Providence hath plac'd you: your presidents, and bulkish quotations may be of use and service, but when you break your tether, you run wild, and like *Ajax* in the Trajedy, fight with sheep in stead of men; for it seems that All-seeing wisdom hath not design'd you a master of those knowledges which direct and enable the mind of man to judge and examine the changes of humane things, and therefore it were no more but your duty rather to sit still with a sober Acquiesce and acknowledgement of that knowledge you now enjoy; then vainly and wildly to run in such pathes:

pathes whither neither your Stars nor Genius seem to lead or prosper you.

Another thing is, that this continual kicking at the present power, shews you to have somewhat of the Salamander in your nature, and that like the Camell you list to drinke of no waters which your feet have not troubled, and therefore you would doe your selfe much more right with all that are to judge you, if you discreetly and patiently complyed with all the out-goings of Providence, and would not murmur at some dispensations, which it seems God would have to be no otherwise: and therefore give me leave to conjure you to manage your leisure better then i<sup>ll</sup> producing such filthy ill-natur'd pamphlets as you almost every day belch out against the State, which protects you; Or that if you must needs write, you would be pleas'd to inhibit or supprese them, and by that means save the charge of brown paper for Roast-meat and pye-bottoms: or else according to Horace his advice, let them serve a nine years apprenticeship at the druggists, which if they serve, you might try whether you your selfe had the patience to read them, and so learn to forgive others that could not: But if none of this will do, and you are deafe and inexorable to your own purposes; we must give you up as incurable, and say, the spirit of sedition ~~is~~ <sup>ever</sup> hath enter'd this man, and the Blasphemous (in Sp<sup>eech</sup>) is never like to be bound again so long as he survives in you. Fare ye well.

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The End.

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